Marriages.

Dec. 26, at Dinapore, by the Rev. J. Parsons, the Rev. J. Gelson Gregson, of Monghyr, baptist missionary, to Mary Anne, eldest daughter of N. Brice, Esq., Deegah.

Jan. 15, at the Baptist Chapel, Brixham, by the Rev. W. W. Laskey, Mr. William P. Couch, to Miss Peters.—Jan. 18, Mr. Christopher Youlden, to Miss Jane Mathews. Jan. 19, Mr. Richard Stockman, to Miss Elizabeth Ferris, and Mr. Thomas Robertson, to Miss Ellen Ponsford.

Jan. 22, at Bramley-lane chapel, Lightcliffe, near Halifax, by the Rev. Henry Dowson, baptist minister, assisted by the Rev. J. Hoyle, Mr. John Holdsworth, of Birkby House, near Lightcliffe, to Elizabeth, only daughter of David Abercrombie, Esq., of Perth House, Lightcliffe. This being the first marriage in this place, a handsome Bible was presented to the couple.

Jan. 22, at the baptist chapel, Fishergate, Preston, by the Rev. F. Bugby, Thomas, second son of John Goodair, Esq., Moorlands, Preston, to Kate, third daughter of John Hamilton, Esq., Stanley-terrace.

Jan. 22, at South-parade baptist chapel, Leeds, by the Rev. Dr. Brewer, Mr. James Gledhill, of Hunslet, to Miss Hannah Stead, of Leeds.

Jan. 22, at Bunyan Meeting, Bedford, by the Rev. John Jukes, the Rev. H. Killen, of Bedford, baptist minister, to Miss Barrand.

Feb. 6, by license, at New Park-street chapel, Southwark, by the Rev. J. A. Spurgeon, the Rev. H. Hardin, baptist minister, Towcester, to Miss Jane Gray, of Woolwich.

Deaths.

Jan. 17, at Saffron Walden, Mr. Charles Nichols, a respected deacon of the baptist church, in his 75th year.

Jan. 19, at Andover, James Baker, Esq., in his 72nd year. His loss is sincerely lamented by the baptist church, of which he held the office of senior deacon for the long period of 38 years.

Jan. 24, at Park-place, Stirling, after a long illness, patiently endured, Catherine Grant, wife of the Rev. James Culross, baptist minister.

Jan. 26, Mr. John Edy, of Cardiff, Glamorganshire, at the age of 73. He had been a most devoted servant of Christ during the greater part of his lifetime. His connection with the Bethany English baptist church had extended over a period of forty-seven years, for fifteen of which he had acted in the capacity of deacon. He had laboured continuously in the Sunday-school for thirty-eight years, filling with almost unexampled diligence and earnestness the position of superintendent during twenty years of that period.

Jan. 27, aged 81, the Rev. Thomas Hartwell Horne, B.D. Mr. H. was author of one of the most celebrated works on biblical literature—"An Introduction to the Critical Study of the Holy Scriptures," beside many other valuable works.

Feb. 2, Rev. J. H. Muir, of Sheffield, aged 58. Mr. M. had been pastor of the Independent church in Queen-street twenty-one years. He preached in the morning, but dined in the vestry. The church met for the Lord's-supper in the afternoon, but he did not appear. On forcing an entrance into his vestry, he was found on the sofa—dead!

Feb. 3, at Gildersome, Leeds, Mrs. Sarah Webster, aged 90. For more than sixty years she had been a consistent member of the Gildersome baptist church. During the last six years severe affliction had confined her to her abode. This she bore with exemplary patience, and entire resignation; and to the inquiries of friends invariably replied, "I am waiting for the coming of our Lord Jesus Christ."

Feb. 5, at Bury St. Edmunds, Suffolk, aged 83, Mrs. Sarah Quant, mother of the Rev. E. F. Quant, of Bolton. She was for 65 years a member of the baptist church in Bury.

Feb. 5, at Oxford, aged 68, the Rev. James Hinton, second son of the late Rev. James Hinton, M.A., baptist minister, of that city.

Feb. 10, at Marylebone, aged 69, James Blake, father of the Rev. W. A. Blake, of Shouldham-street, and the Rev. J. H. Blake, of Sandhurst, baptist ministers. His end was peace.

Feb. 15, at Blackheath, the Rev. James Sherman, aged 65, the successor of the late celebrated Rowland Hill at the Surrey chapel, of which Mr. S. was the minister many years.

YOUTH'S MISCELLANY.

THE LATE RISE OF THE RIVER NILE IN EGYPT.

In a letter from Alexandria, a resident thus describes the extraordinary rise of this famous river at the time.

"It is hardly more than a week ago that fears were excited by the extraordinary height of the river. Gradually the embankments along the river and canals became crowded with the village-population, watching and strengthening the weak points of the dikes, upon which the safety of their lands depended. The governors of the provinces, and the whole official staff downwards, very soon followed, and took up their quarters in tents pitched at the several points of danger, where they had to occupy themselves in urging and directing the peasantry in their labours for the common safety. The scene, as viewed from the river, has been described as a most singular and exciting one; and at night, from all directions, far and near, the fires of the watchmen came gleaming through the darkness over a wide expanse of swift-rolling and angry-looking waters. The next intelligence we received at Alexandria was, that the flood had attained the level of twenty-four cubits, and sixteen carats, or twenty-fourths,—a height unparalleled for some twenty-five years past, and by which the whole country is thrown into a state of consternation. Then followed accounts of damage and losses in various districts, all more or less severe, though fortunately still of a local character. But the progress of the water had now become a question of inches; and it was felt that with the slightest increase every embankment must give way, and the entire length and breadth of the country be abandoned to a devastating flood.

Since then the information that has come to hand is to the effect, that the river is subsiding, though not without having caused a lamentable amount of damage.

One night the waters broke through from a canal on the western side of the river, near the railway. The latter has been destroyed, telegraph posts and wires torn up and washed away, and some ten miles, at least, of country laid under water. A good's-train that was sent up with an engineer and plate-layers pulled up for a moment at a place where the regular passenger-train had just passed before them. The embankment immediately began to give way from under them, and the carriages sank down into the water. The men took refuge upon the roofs, but after a while found that both before and behind them the earthen embankment had entirely melted away from under the rails. They had to adopt the only means for saving themselves that offered—to drag themselves through the water along the rails, their only guide in the darkness that set in, until they reached dry land, in a state of utter exhaustion; some among them having been on the point of letting go their hold, and of resigning themselves to what seemed an inevitable fate.

Cut off as we are from communication with the interior, both by rail and telegraph, it is impossible to come to any conclusion as to the amount of injuries and losses that have been experienced throughout the country. But day by day we have received intelligence of fresh disasters. The greater part of the standing crop of Indian corn is universally declared to be lost. In Upper Egypt, the crops of holcas, which, as in the case with Indian corn in the Lower Country, forms there the staple article of food, must in like manner have been swept away. Many villages have been entirely overwhelmed, and immense losses of cattle are spoken of, and even of human life. Granaries, both government and private, have been flooded; and already, it is said, there is an intention to prohibit the further exportation of grain from Alexandria, so as to secure a sufficiency of food until next harvest. From the cotton-districts, where the process of picking the first ripe pods had just commenced, we have also accounts of heavy losses, to the extent of (at least in great measure) reversing the anticipations so lately entertained of an unusually heavy crop: an event the more deplorable at this moment, when the value of this description of property is raised to an extraordinary point. Steamers have been collected for the transit of the outward Calcutta mails and passengers. The passengers will be conveyed by rail from the landing place at Kafr Damar, the first station beyond Alexandria, and thence by way of the canal and Nile to Boulac. It is calculated that at least two or three months will be required to repair the damages to the railway, and to admit of a resumption of the traffic."

EFFECTS OF THE APPEARANCE OF A COMET IN 1712.

In the year 1712, Mr. Whiston having calculated the return of a comet, which was to make its appearance on Wednesday, the 14th of October, at five minutes after five in the morning, gave notice to the public accordingly, with this terrifying addition, that a total dissolution of the world by fire was to take place on the Friday following. The reputation which Mr. Whiston had long maintained, both as a divine and as a philosopher, left little or no doubt with the populace of the truth of his prediction. A number of persons in and about London seized all the barges and boats they could lay hands on in the Thames, very rationally concluding that when the conflagration took place there would be the most safety on the water. A gentleman, who had neglected family prayer for better than five years, informed his wife that it was his determination to resume that laudable practice the same evening; but his wife, having engaged a ball at her house, persuaded her husband to put it off till they saw whether the comet appeared or not. The South-sea stock immediately fell to five per cent., and the India to eleven; and the Captain of a Dutch ship threw all his powder into the river, that the ship might not be endangered. The next morning, however, the comet appeared according to prediction; and before noon the belief was universal that the day of judgment was at hand. About this time, one hundred and twenty-five clergymen were ferried over to Lambeth, to petition that a short prayer might be planned and ordered, there being none in the Church-service for that occasion. Three maids of honour burnt their collections of novels and plays, and sent to a bookseller's to buy each of them a Bible and Taylor's "Holy Living and Dying." The run upon the Bank was so prodigious, that all hands were employed from morning till night discounting notes and handing out specie. And, to crown all, Sir Gilbert Heathcote, at that time head-director of the Bank, issued orders to all the fire-offices in London, requiring them to keep a good look out, and have a particular eye upon the Bank of England!

"WHY TARRIEST THOU? ARISE AND BE BAPTIZED."

Our young readers know to whom these words were first addressed. Paul heard the question and obeyed the command. And yet these words come sounding down through all the ages, to every hesitating christian—"Why tarriest thou? arise and be baptized." From over many waters we are again reminded of them. We have found them in the *Australian Evangelist* as the motto of a baptismal address at Maryborough, by Mr. J. T. Hinton, the son of our venerable friend, the Rev. John Howard Hinton, of London. After noticing that some hesitate because not satisfied of their own conversion, Mr. H. allows that until they do love Jesus, baptism will profit them nothing. He then proceeds—

"Others there are among you who I trust do love the Saviour. You have felt the power of his blood to cleanse from sin. Your eyes have been attracted by the excellency that there is in Christ; and your hearts have responded to the invitation—'Come out from the world, and I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.' You have got something to say for Christ. Your ears have listened to the joyful sound. Your hearts have believed the record true. You have bowed in grateful adoration before the cross of Jesus, and have taken his vows upon you. 'Why tarriest thou?' Why delay to confess his name in his own appointed rite? Why refuse to be 'buried with Christ in baptism,' that you may live with him? Why should your lips be silent? Why should your act be wanting? 'Arise, and be baptized.' If you have known the grace of God—if you have experienced the power of Jesus to forgive sin—if you have believed the word of promise, and are resting on it—if you have given your heart to Christ, and taken him for your portion—if you are a soldier ranged under the banner of the cross: show it, confess it, publicly declare your 'death unto sin, and life unto righteousness,' descend into the liquid grave with Christ and there be 'buried with him;' 'For he that confesseth me before men,' saith our Lord, 'him will I confess before my father and his holy angels.'

'Why tarriest thou?' O young christian, let nothing stand between you and Christ. Let no earthly love, no earthly pursuit, occupy Christ's place in your soul; but rather press forward to know and do all of his will, and difficulties shall vanish, mountainous obstacles shall be removed; 'the crooked shall be made straight, and the rough places plain;' and to you shall be given to know that 'Wisdom's ways are ways of pleasantness, and all her paths are peace.'

And you, beloved friends, who are about to put on Christ by baptism, understand exactly the position you occupy. You are witnesses for Jesus, witnesses to his power, his love, and faithfulness. Not as a work of merit by which your sins are to be cancelled or you are to earn God's love—not as an act which gives you right to claim peculiar favour; but as an expression of your faith in Jesus, your love to God, and your intention of living the rest of your lives devoted to his service—are you this day publicly professing his name before men, and putting on Christ by baptism. May God give you grace to carry out this profession in a life of quiet earnest christian labour, to the glory of your Master! Amen."

THE DAY IS FAR SPENT.

Come, for thy day, thy wasted day is closing,
With all its joy and sun;
Bright loving hours have pass'd thee by unheeded,
Thy work on earth undone, and all thy race unrun.

Folly and pleasure hast thou still been chasing
With the world's giddy throng;
Beauty and love have been thy golden idols,
And thou hast rush'd along, still list'ning to their song!

Sorrow and weeping thou hast cast behind thee,
For what were tears to thee?
Life was not life without the smile and sunshine;
Only in revelry did wisdom seem to be.

Unclasp, unclasp, the syren hand of pleasure,
Let the gay folly go!
A few quick years will bring the unwelcome ending—
Then whither dost thou go? To endless joy or woe?

Clasp a far truer hand, a kinder, stronger,
Of Him the crucified;
Let in a deeper love into thy spirit,
The love of Him who died, and now is glorified!

REST FOR THE WEARY.

Rest, weary soul!
The penalty is borne, the ransom paid,
For all thy sins full satisfaction made;
Strive not to do what Christ alone has done;
Claim the free gift and make the joy thine own;
No more by pangs of guilt and fear distrest,
Rest, sweetly rest!

Rest, weary heart!
From all thy silent griefs, and secret pain,
Thy profitless regrets, and longings vain;
Wisdom and love have ordered all the past,
All shall be blessedness and life at last;
Cast off the cares that have so long oppress,
Rest, sweetly rest!

Rest, weary head!
Lie down to slumber in the peaceful tomb,
Light from above has broken through its gloom,
Here, in the place where once thy Saviour lay,
Where He shall wake thee on a future day,
Like a tired child upon its mother's breast,
Rest, sweetly rest!

Rest, spirit free!
In the green pastures of the heavenly shore,
Where sin and sorrow can approach no more,
With all the flock by the Good Shepherd fed,
Beside the streams of life eternal led,
For ever with thy God and Saviour blest,
Rest, sweetly rest!

From "Sacred Songs of Scotland."

THE

BAPTIST REPORTER.

APRIL, 1862.

THE BICENTENARY OF THE ENGLISH "BLACK BARTHOLOMEW."

FESTIVAL DAYS of popish saints more than fill the year's calendar. But who were they? The apostles, of course, with the exception of Judas, who ought to have had a day set apart for him by a community among whom are so many who honour his example by betraying their Master for filthy lucre. At all events he had as good a claim to distinction as the St. George's, and St. Margaret's, and many more of that motley group which crowd their list. Napoleon is said to have remarked that his patron and namesake, St. Napoleon, ought to be much obliged to him for asserting his right to be entered among them after having been long neglected.

But "Black Bartholomew!" We do not quite like the adjective "black" before the name of an apostle, though the two words form a striking alliteration descriptive of two dark deeds which were done on the day set apart for that scriptural saint both by Romish papists and English protestants in their calendars. For who was Bartholomew the apostle? Kitto furnishes reasons for believing that he was, by another name, no other than Nathanael of Cana in Galilee, the pious and sincere disciple to whom our Lord gave the highest commendation when he said, "Behold an Israelite indeed, in whom is no guile!" What a sad perversion is this, that his honourable name should be now associated with two infamous events, conspicuous alike for craft and cruelty—the wholesale murders of the French protestants on August 24th, 1572; and the expulsion of two thousand pious ministers from the Church of England on August 24th, 1662!

As we have now arrived at the bicentenary year of the last-mentioned event, the attention of the English Protestant Nonconformists has been, very properly, directed to the fact. Two years ago, in anticipation of it, Mr. Coleman, Independent minister at Ashley, near Market Harborough, published a small volume,* containing many well-selected and interesting facts, which we noticed at the time,† as forming a valuable handbook on the subject.

At the Autumnal meeting of the Congregational Union, held in Birmingham in October, 1861, the question of the celebration of the bicentenary was brought forward, when the Rev. R. Ashton read a paper upon "The Second Centenary of Black Bartholomew," prepared by Joshua Wilson, Esq. It recommended that the year 1862 should first of all be celebrated by carrying on the work of building chapels, gathering congregations, and organising churches more energetically. A hundred new ones should be built, and the foundation-stones of as many might be laid on August 24. Secondly, vigorous measures should be taken for diffusing the knowledge and extending the practical adoption of their principles. This should be done by lectures by the ministers on Puritanism and Nonconformity; by the circulation of cheap and popular tracts; by exciting a more general and lively interest among the members of our congregations in our historical literature; by the erection of a Cenotaph in Bunhill Fields; and by the erection of a Congregational Hall in London, for the accommodation of our denominational institutions, and for the Congregational Library. The reading of the paper called forth repeated expressions of warm approval from the assembly.

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* The Two Thousand Confessors of 1662. London: Snow.

† See *Baptist Reporter*, 1860. Page 309.

Dr. R. Vaughan, of the *British Quarterly*, then moved this resolution, which was unanimously received:—"That this Assembly, in anticipation of the 24th day of August, the Bicentenary day of the ejectment of two thousand ministers from their homes and livings as ministers of Christ in the Church of England, under the stringent, inhuman, and unjust provisions of the Act of Uniformity, deems it a most suitable opportunity for commemorating the zeal, self-denial, and consistency of these noble men, to whom the Nonconformity of this, and every subsequent age, is, and will be indebted, and of magnifying the grace of God in their high conscientious attachment to religious truth and freedom; and would earnestly call on all the pastors and churches of the Congregational Order in England and Wales to make such provision for a due observance of the event as to them may appear desirable, not doubting that it will be deemed proper that sermons should be preached on the subject in all our places of worship; and recommending that efforts should be made in all the parishes or localities from which ministers have been ejected, to gather up such particulars of their histories as are likely to be instrumental in reviving the spirit they displayed, and that attempts be made, by prompt and timely measures, to originate new and additional chapels in the midst of large populations, to perpetuate the memory of men who, by their sufferings and zeal, secured to their descendants the liberties we so happily enjoy; and this Assembly instructs the Committee of the Congregational Union, in conjunction with the Committees of the London and English Congregational Chapel-building Societies, to convene, at an early date, a conference, with a view to decide on recommendations to carry this latter object into effect, and to adopt such other measures as may appear proper for the commemoration of Bartholomew's Day in the coming year."

Dr. Vaughan then delivered an animated address. He was quite at home in his favourite field of history. But before we give an extract from his characteristic sketch of those times, we shall attempt, in our own plain way, a few brief explanations, in order that some of our readers may the more readily understand it.

The so-called Reformation from Popery under Henry VIII., was not worthy of the name. It was rather a contest for power between the king and the pope, than a reformation of religion. Doubtless there were good men who took part with the king who would have gone further in the way of religious reform, and they did under the brief reign of his hopeful son, EDWARD VI. But to the grief of the nation he soon died, and MARY restored popery. Her reign too, happily for the nation, was also brief; and ELIZABETH re-established the protestantism of Edward. All these changes were made by the ruling sovereigns for the time, by the advice of their political or ecclesiastical councillors, and chiefly for reasons of state, the people having little or no voice in such matters. The parish priests, too, were for the most part passive, changing from papist to protestant, and from protestant to papist, as they were commanded by the ruling power, and as their personal interest and safety indicated. They were regular Vicars of Bray.

But the long reign of Elizabeth afforded the protestant episcopalians an opportunity of establishing themselves, in which they were strengthened by the people generally, who remembered with horror the days of Mary, and were roused to indignation by the attempt of the Spanish Armada to force popery upon the land.

JAMES, and CHARLES, his son, followed Elizabeth, and ecclesiastical matters continued as they were. But the English people had now got the BOOK, and as "there are no politics like those the Bible teaches," they learned from it the duty of rulers as well as peoples. When Charles therefore attempted to rule without or above the law they resisted him, and his own ignominious death was the result. The bishops were excluded from the House of Lords, mere hirelings, who cared not for the sheep, were turned out, and the Episcopal Establishment was broken up.

OLIVER CROMWELL, having refused the crown, was now made Lord Protector, or, as he chose rather to call himself, the Chief Constable of the nation. He feared God, and desired the progress of pure religion. By his directions commissioners, called "Triers," were appointed to examine into the piety and gifts of preachers of various denominations, and appoint them to serve the parochial churches. This was done to the spiritual benefit of the nation. But the great Englishman died; after a few months his son Richard retired from a position he had not energy to fill, and CHARLES II. was restored to the throne.

Here it ought to be noticed that from the days of Henry until those of Cromwell there had been outside the Church of England various sects of christians who disapproved of national church establishments, contending that the churches of Christ, as in the times of the apostles, ought to be voluntary and independent associations, or, as they called them, congregations, These were called "Separatists" by themselves, but "Sectaries" or "Schismatics" by their opponents. They were chiefly the Baptists and the Independents. But Presbyterianism—that is Calvinism in doctrine and discipline, had been established in Scotland, and its advocates, during the protectorate of Cromwell, annoyed him greatly by their untiring attempts to establish that system in England in the place of Episcopacy. They composed the majority of the "Triers," and so introduced their preachers into the parish churches, and hence it was that the greater part of the expelled ministers in 1662 were Presbyterians. Their expulsion was brought about in this way.

CHARLES, when at Breda, before he was restored, promised liberty of conscience to all his subjects in matters of religion. But when once seated on his throne he listened to those of the bishops and clergy who, smarting under the remembrance of their former expulsion, now sought to be revenged. They concocted a new act of uniformity in religious worship, which was passed in May, 1662, requiring all parochial ministers to conform to its requirements before August 24th, or turn out; and they made the act as stringent and objectionable as possible, in order that they might drive them out; moreover, it was published so late that these pious men had no opportunity for consultation or consideration; and yet, notwithstanding, as many as about two thousand of them, with unparalleled dignity and devotion, sacrificed their positions and their incomes rather than violate their own consciences and disobey the word of God at the command of wicked and unreasonable men. Do not these noble-minded nonconformists deserve to be had in everlasting remembrance?

Dr. Vaughan said:—"I need not remind you that the memory of just and noble men should be precious at all times, but there are seasons in which their memory should be especially precious. The resolution I have read suggests that the present is one of those special seasons. Those pious men who ceased for conscience sake to be clergymen of the Church of England in 1662, had lived through changes which may be said to have constituted the great crisis in English history. All that had gone before had been preparatory—slowly, it may be irregularly, but yet certainly preparatory to the great struggle of that time; and all that followed after resulted in great part from that conflict, and derived from it much of its spirit and complexion. You will be aware that by that time our law had become to be strong on the side of the liberty of the subject, and the time had come when the nation was to demand that there should be liberty according to law. The reason of that demand was that it was denied. What was denied our fathers took, and, as commonly happens in such cases, with that they took a little more. An Established Church that had flourished in splendour for a thousand years was thus brought to the ground. A king that represented a monarchy not less ancient ended his days upon a scaffold. I maintain that our spiritual ancestors, the Puritans of that time, were not to blame for either of those issues. That Church would be a superstitious and intolerant Church, and she paid the penalty; and that king would be a tyrannical king, and would deal treacherously with his subjects to the last, and the natural consequences followed. If that Church had conformed in a very moderate degree to the protestantism of protestant Europe at that time, her day of humiliation would not have come; and if that king had not made pious and honest men to feel that their own lives were not safe while his life continued, history would have had another record to make of his latter days. There was one man in those days who rose high above the rest—a soldier and a statesmen. His strong hand brought down the tower of oppression, and his great policy when that was done was to see that no second tyranny came up into the room of that which had been displaced. When the parties that were then formed became angry with each other, and when they vented their anger one against the other it was he who came in with words of caution and exhortation to forbearance, urging them to seek a settlement by mutual consent on the ground of what some men would call compromise, but what he, as an enlightened statesman, called a settlement by mutual concession on the basis of mutual right and mutual duty. He then told them that if they would pursue that course, what they had gained, and gained at the cost of so much blood and treasure, would be preserved; but if they should pursue another course, he then said, 'Why, you will all be crushed to the wall. Charles Stuart will then come back, and you will all be prostrate again—left to feed upon your little crotchets, and very sorry provender you will find it, I warrant you.' The words of the man were lost, for the most part, upon the men of that generation. What had then been predicted came to pass to the very letter. We English Independents have not had to wait for the light that has come to us from a Carlyle, in order that we might be able to estimate the character of that great Englishman, Oliver Cromwell. He has always been this manner of man in our estimate, and a purblind public has come round at last. And if we are only patient enough and hard-working enough, we may teach that dull scholar a thing or two more yet. It came to pass, then, as he foretold; but everything that was expected to happen when monarchy came back did not really take place. We hear no more, for instance, about Englishmen being taxed without their consent, of the Court of High Commission—that great engine of ecclesiastical oppression, that inflicted such terrible penalties upon the good men whose names have come up to us this morning in connection with those tracts which Dr. Waddington is now publishing. That was not to be restored. The Court of Star Chamber was not to come back. Now, when our fathers were very careful about this matter of taxation, you must remember it was not the mere payment of this tax. They knew that where the power of the purse was, the power of keeping the public liberty would be, and they were resolved to have that power in their hands, that they might be free men. And it was not a little when those comparatively modern institutions, the Court of High Commission and the Court of Star Chamber, were swept away as excrescences from our noble constitution, and when all the administrations of law were made to take place in the antique but established and recognised courts of law. Be sure of this; that our common country would never have seen the Revolution under William III. but for the previous revolution, coming from loftier thought and based on deeper principle, that began under the Long Parliament, and culminated under Oliver Cromwell. But though every thing could not be accomplished that intelligent men wished at that time in relation to the civil affairs of our country, you have heard from the paper that has just been read, that in the ecclesiastical department of affairs, spite and intolerance were allowed to go forth and revel in evil deeds, as if to make some compensation for the restraints that had been laid upon them elsewhere. Perhaps it would have been unjust to have expected that at a time like the Restoration the men who then came into power should have pursued just the best course possible; but we might have hoped that they would not have pursued just the worst course possible. They might have halted somewhere short of that. What was the course they did take? They not only decided that all that had been most objectionable to the Puritan ministers under Elizabeth and James should be retained, but amidst all the many little changes that they brought about, nearly everything was put upon the anti-Puritan side. Nor was it enough that these things should be so presented, and presented so as to be enforced; men were required not simply to promise that they would observe these things, they were required to express opinions about them. I suppose all of us have, more or less, to observe things which we should not ourselves have originated. I apprehend that when a thoughtful man connects himself with any religious body, he finds some things there that he would not have put there. But then he takes his ground there because of the great principles which he does approve, and the church of his choice is not that because it is in all respects just such as he would have shaped, but because it comes nearest to his impressions of what a New Testament church should be. But the pious men of that day were not allowed any discrimination of that sort. They were required to give, as you know, their unfeigned assent and consent to all and everything contained in one book as being scriptural and proper. What was this but to call upon those men to unsay the controversies of their whole lives? It was to require of them to write themselves down as apostates from principles which they had avowed and proclaimed times innumerable as of the greatest moment. They were to do this, or else to become homeless and penniless—a disowned and proscribed class. It was a cruel alternative! What is worse, every shade of the cruelty involved in it was an intended cruelty, a designed inhumanity. The intention was that these pious men should be converted into knaves or outcasts; that they must either remain in the Church of England *minus* their character, or they must go out of it *minus* the means of subsistence for themselves and their families. A courtier of that time said to one of the men in lawn—'You have made the door so strait that I fear very few of those who have scruples on such matters will enter in.' The Episcopal answer was,—'If we thought that many would enter in, we would have done our best to make it straiter still.' But the persecutor is not always the wisest man of his generation. He overshoots his mark very often. God brings good out of evil. The effect of this course of proceeding at that juncture was not to cure men of tendencies to Nonconformity; it tended to identify the prelacy of that age with the persecutions of that age. The Church of England was restored, but she had come back with her temper unimproved, unsoftened. Ecclesiastics had gone into the school of adversity; they had come out of it not a whit better for being there. And the result was, that instead of disaffection being eradicated, it was more widely diffused. It went down deeper into the English heart, and the ground then taken has made half the empire to be now no longer of the Church of England. Yes, and if a milder course had been taken we hardly know what the result might have been. Many of these good men did not hold our views as to State-Churchism. They did not, for the greater part, take exception to the principle of an Established Church. Their grand complaint was about things that were in the Ritual, and if these had been for the most part removed—and it would have been a very easy thing to have done so—we had hardly have looked on two thousand men coming out on the day of St. Bartholomew. But the men of power of that day said to our fathers—'Will you lie to continue in your living; or will you be truthful men at the cost of the losses which your fidelity will now bring upon you?' Having this alternative before them, our fathers gave the answer which was to be for the benefit of that generation, and of all time to come: 'We will not lie for emolument or place; we will be truthful men, if it be at the loss of station, at the loss of the means of existence, at the loss of the means of usefulness; we will not do evil that good may come, come what may.' Now surely, this was a lesson, a noble lesson, for the men of that time; and is it not a lesson for those among ourselves who can drift so easily in that direction—who can go over there and do what these good men dared not do—profess to believe what they do not believe? And what shall we say of certain in that Church who have lately been at so much pains to show not only how lightly they hold the matters of its ritual, but that they account even the Book upon which the Church is professedly founded to be a book more disfigured almost than any other ancient book by false science, false history, false teaching of nearly all descriptions? What shall we say when we look at men like Baxter and Howe, and bring them into the same room with men like Dr. Williams and Mr. Wilson? Baxter and Howe believed nearly all the teaching of the Church of England. Their exceptions were about these matters of ritual. These men believe scarcely anything. Yet Baxter and Howe could not conform; but these men, dressed in the trappings of the priesthood, stand at the altars of the English Church and avail themselves of all the influence which that status gives them. What a difference in consciences! No doubt pious members of the Church of England deplore this, and, for one, I must say I deeply deplore it too."

Dr. Vaughan then made honourable mention of the bishops who protested against the papistical encroachments of James II., and the noble men who seceded from the Presbyterian established church in Scotland. "Honour, say I, to the protesting bishops; and honour greater, say I, to the Scotch friends of last century and of this; but honour, above all, say I, to our Nonconformist forefathers! They were faithful in the face of trials and losses greater by far than all the rest put together. Oh, yes, ye departed spirits! here as in your presence I speak. Partakers, we trust, of your faith and feeling, we lift up our hearts to that Father who bestowed upon you the gifts that were yours. We lift up our voices to Him who himself was made perfect through suffering—who has long since made you perfect through suffering—and the deepest prayer bursting from our spirits is this,—that He would give it to us if we have to suffer, like you to suffer and be strong—to live while we live as you lived—to die when we die as you died."

He then referred to the present evangelical clergy of the Church of England. "The revival of religion in the Church of England during the last half-century has been of a marvellous effect. But for that, by this time three-fourths of the people of England would have been Nonconformists. The evangelical clergy of England, upon whom the Rationalists on one flank and the Romanists on the other are pouring so much scorn, have saved the Church of England thus far. But then, at what cost have they done it? Why, their principles as evangelical clergymen—the very principles that were held by the Puritan clergymen of 1662—oblige us to look with painful feelings upon the assent and consent they are compelled to give. We cannot help thinking that they ought, as a body,—if they must be a State-Church establishment—to go together and say,—'We will have this Prayer-book revised; there shall not be that Baptismal Service, that Absolution Service, that Church Catechism, that Regeneration Service.' And if they cannot get it by their joint protest, let them be men and come out. Why, they would form, as the Free Episcopal Church of England, the most powerful church in the empire. Why wont they do it? We dont want to deprive them of their bishops and their hierarchy, or their Prayer-book, or anything that they value, but as Englishmen we should like to see them free men. At all events, my brethren, be it ours, whatever others may do, to live and die with the feeling that we have pure consciences. If the wealth, and rank, and *prestige* of this world cannot be ours with a clean conscience, let them go; and if to be known as Nonconformists is to be branded as schismatics, as of inferior caste, and if we are to be made to feel that supposed inferiority in a thousand ways, let it be so. There are reproaches in that direction which for us have no sting. A certain kind of obloquy we can look upon until we see it brighten into glory. The nobilities that are created by the Divine patent will come out in imperishable splendour when the last fires shall have done their work. The riches that shall be of worth then will be the riches that shall make spiritual natures rich toward God. The great of the earth then will be the men who hold fast their integrity, through honour and through dishonour, through evil report and through good report; and such were the men of 1662. Each one of them said to his conscience—'Come what may, I will be at peace with thee;' and we have here to-day to echo that sentiment and to act upon it."

The delivery of this address, of which we have only given a portion, was received with great approbation. Since then, the recommendations of the resolution have been brought into operation; books and pamphlets have appeared; newspapers and magazines have taken up the subject; the Church party are trying to screen or vindicate the conduct of the persecutors of 1662; the provincial towns are moving; Birmingham has taken the lead, where Canon Miller for the church and Mr. Dale for the dissenters, have delivered eloquent addresses to crowded audiences; the Congregational fund is approaching £50,000; and all denominations outside the Church, including the Unitarians, and the Wesleyans of all classes, as well as the Presbyterians, and the Congregationalists, baptist and pœdobaptist, are united, with wonderful unanimity, to do honour to the memory of the expelled ministers of 1662.

At present we have only space for a few concluding remarks.

Glancing at certain recent ecclesiastical movements we cannot but notice two remarkable facts. Could the Dissenters have wished for a background by which to set off in striking contrast the conduct of the Two Thousand, whom, as in some splendid panorama, they would make to pass before our view during the present year, they could not have selected any more appropriate than these two events have afforded them. We refer to the dark shading of Puseyism, *alias* Laudism, of thirty years ago, and the yet darker shades of its natural offspring, infidelity, as seen in the pages of the "Essays and Reviews." The dissenters had no hand in preparing this background. That was done for them, and they have a right to use it. Little did they imagine, however, that the evangelical clergy—their brethren on Bible Society platforms—would be foremost to dash and daub the glorious picture they were about to present to the view of an approving and admiring nation.

We shall notice in our next the proceedings of another organization for the commemoration of this event, consisting of a United Committee of dissenters, who, objecting to the raising of funds, propose, by the diffusion of information only, to extend the principles of nonconformity.

Poetry.

WAITING THE DAWN OF NEGRO FREEDOM.

BY WHITTIER, THE AMERICAN QUAKER POET.

In imitation of Martin Luther.

WE wait beneath the furnace-blast
The pangs of transformation:
Not painlessly doth God recast
And mould anew the nation.
Hot burns the fire
Where wrongs expire;
Nor spares the hand
That from the land
Uproots the ancient evil.

The hand-breadth cloud that sages feared
Its bloody rain is dropping;
The poison plant the father's spared
All else is overtopping.
East, West, South, North,
It curses earth:
All justice dies,
And fraud and lies
Live only in its shadow.

What gives the wheat-field blades of steel?
What points the rebel cannon?
What sets the roaring rabble's heel
On the old star-spangled pennon?
What breaks the oath
Of the men o' the South?
What whets the knife
For the Union's life?
Hark to the answer: SLAVERY!

Then waste no blows on lesser foes
In strife not worthy freemen.
God lifts to-day the veil and shows
The features of the demon!
O North and South,
Its victims both,
Can ye not cry,
"Let Slavery die!"
And union find in freedom?

What though the cast-out spirit tear
The nation in his going?
We who have shared the guilt must share
The pang of his o'erthrowing!
Whate'er the loss,
Whate'er the cross,
Shall they complain
Of present pain
Who trust in God's hereafter?

For who that leans on His right arm
Was ever yet forsaken?
What righteous cause can suffer harm
If He its part has taken?
Though wild and loud
And dark the cloud,
Behind its folds
His hand upholds
The calm sky of to-morrow.

Above the maddening cry for blood,
Above the wild war-drumming,
Let Freedom's voice be heard, with good
The evil overcoming.
Give prayer and purse
To stay the curse
Whose wrong we share,
Whose shame we bear,
Whose end shall gladden Heaven!

In vain the bells of war shall ring
Of triumphs and revenges,
While still is spared the evil thing
That severs and estranges.
But, blest the ear
That yet shall hear
The jubilant bell
That rings the knell
OF SLAVERY FOR EVER!

Reviews.

The Golden Opportunity: and how to improve it. Being Prize Essays on the best means of infusing a missionary spirit into the education of the young. With an Introduction by the Rev. W. W. Champneys, M.A. London: Elliot Stock.

OUR hopes for the perpetuity and progress of the glorious missionary enterprise must, next to the Divine promises, rest on the rising generation. But those hopes will, in all human probability, be doomed to disappointment except our children and youth are well instructed as to the great work of missions, and their minds imbued with an ardent desire for their further extension. We have, therefore, much pleasure in recommending this small volume to parents and guardians, and the instructors of the young, whether in day or sabbath schools.

"The present volume," we are told "owes its existence to the Rev. C. Hodgson, M.A., Rector of Barton-le-street, Yorkshire, through whom prizes of £50, £20, £10, and £5, were offered to the public for essays on 'The Best Method of Infusing a Missionary Spirit into the Education of the Young.' The competition for these prizes was entirely unrestricted. Among the large number of essays sent in to the Adjudicators, the following Three were the only ones deemed by them worthy of publication."

The Adjudicators were the Rev. W. W. Champneys, M.A., Canon of St. Paul's, and Vicar of St. Pancras, London; the Rev. C. R. Alford, M.A., Principal of the Metropolitan Training Institution, Highbury, London; and the Rev. James Gabb, B.A., Domestic Chaplain to the Earl of Carlisle, Castle Howard, Yorkshire. And they awarded the First Prize to the Rev. John Stock, Devonport; the Second to Miss Catharine Pain, Cambridge; the Third to Miss Katherine Ashley, Bath; the Fourth to Mrs. Earnshaw, Pickering.

"A painful interest will attach, in the reader's mind, to the perusal of the Second Essay, from the fact that, while it was passing through the press, its amiable and devoted writer passed away from the scene of her early and successful labours, to her eternal rest. She died of consumption, in the twenty-second year of her age. The brief period allotted to her for work in life calls us to early diligence in the Master's service, and lays a solemn emphasis on those passages of her essay in which she enforces the duty of training the young to take an interest in Missions, by the consideration that, to many, youth is the only period when they can labour for God, and by faithfulness on earth lay up for themselves a blessed recompense in heaven."

The Acts of the Apostles: an Exposition for English Readers, on the basis of Professor Hackett's Commentary on the Original Text. By the Rev. Samuel G. Green, B.A., Rawdon College. With a new and literal version. Vol. I. London: J. Heaton & Son.

THE Publishers of the "Bunyan Library" have, so far, exercised a wise discrimination both in their choice of works and of Editors.

Our space would not permit us, were we competent, to give a critical notice of this laborious work, which claims the special regard of students for the sacred office. But ministers who, like ourselves, have not enjoyed the advantages of a collegiate training, and know little more than their mother tongue, as well as sabbath school teachers, must not imagine that this "new and literal version" is not adapted to their use. It is all understandable by any English reader; for the Editor has, in kind consideration of our incapacity to comprehend them, not encumbered his pages with Greek characters. What he has given us for our enlightenment and advantage is all in plain English.

Correspondence.

CALVINISM *versus* ARMINIANISM.

WE are not disappointed. If our readers will turn to our February number, at page 53, and notice our remarks on "A Handbook of Revealed Theology," they will find that we there complained of the unfair manner in which the Author of that book had represented the views of our christian brethren, whom he calls Arminians, and we challenged him to prove his dogmatical assertions. We have received a brief note from Mr. Stock, which, had it contained one proof "from the writings of evangelical Arminians"—and this was what we challenged him to produce—we would have published it; but we cannot allow our pages to be occupied with what we cannot but regard as mere evasions. Not long ago we asked the question, "What is an Arminian?" and a very worthy brother replied by telling us what a Calvinist is! And now when we ask brother Stock to prove his assertions, the only answer at all relevant to the subject which he gives us is of this negative character—"If you really do believe" so and so, and so and so, "You certainly are not an Arminian." We feel that we are not fairly dealt with, and our minds immediately revert to our excellent courts of justice, in which no such negative evidence would be allowed for a moment.

But we have no desire to go further with this matter. We did not seek occasion to oppose the peculiar views of our esteemed brother. The book was sent to us with a *special* request from its Publisher that we would notice it; and the Author himself, in his Preface, invited the rejection of what would not bear the test of the infallible standard. We thought he had greatly misrepresented the views of many of his christian brethren. We said so, and called upon him for proofs, but they are not forthcoming.

For five-and-thirty years we have studiously avoided all irritating discussion on this subject, our readers being witnesses. Our object has been rather to make the two chief sections of the baptists better acquainted with each other, that they might love as brethren; and we have reasons for believing that we have not laboured in vain. We regret, however, to notice that the old "mad dog" cry of "Arminianism" is again raised in certain quarters, by parties who seem to regard it as a capital name to conjure with. But it is "too late." We believe, and we will cherish the belief, that the great majority of both the General and Particular baptists know each other too well now to bandy nicknames with each other. Men were saved by the good old gospel before either John Calvin or James Arminius was born, and they would be should their names never be mentioned again.

Christian Activity.

LONDON LAMPLIGHTERS.

CHRISTIAN ACTIVITY is now using a wise discrimination in selecting the various sections of the working classes, especially in populous places like London, and adapting its agencies and instruments to the circumstances of the parties. Previously to the adoption of this plan all efforts to spread the knowledge of the gospel among the masses was of a general character. Now the men, women, or children of a certain class are selected, and direct efforts are brought to bear upon them for their special benefit. In this way the masses are classed according to their employments or pursuits, and it was soon found that these had a natural sympathy with each other, which could not be brought out on the general plan. But our readers will better understand what we are attempting to explain, after reading what follows respecting a meeting of lamplighters lately held in London. The meeting, which was of a very interesting character, was held in a school-room near the King's Cross Station. Robert Baxter, Esq., presided, and in his opening remarks stated that this meeting was only another evidence of God's wonderful working at the present day. "Every week," added he, "we see new proofs of faithful and devoted men coming forward to speak, and of men willing and anxious to hear. It is a blessed sight to find men assembling to inquire together, to stir up each other, as well as to find men and women coming out to give themselves to the service of God, and to seek the good of each other's souls." The speakers were Rev. M. Andrews, incumbent of the parish, and two other clergymen of the district, Messrs. Jago and Brown, Judge Payne, Messrs. Elwin, Kirkham, Sewell, and Sawell, Mr. Keys, an inspector, Mr. Catlin, late lamplighter, now scripture-reader, and Messrs. Lodger and Bain, lamplighters. The lamplighters' missionary was present, but for lack of time could not address the meeting.

The extensive evangelizing operations amid all classes and sections of the community throughout London were spoken of, and with this, the distinct approximation of christian persons to each other, and the respect and love mutually exhibited; every class was being met, and God was raising up preachers and faithful diligent workers for each department of society. They had had meetings for the scavengers and dustmen, for the police, the barge and boatmen, the cabmen, the thieves, the fancy, the young men, the young women, the shoeblacks, the sweeps, &c.; and now we have a meeting for gasmen and lamplighters. The addresses were interspersed with many practical illustrations, and with many very bright touches of the pure and simple gospel of Jesus. The hearers were warned as to the solemn responsibility of living in a day like the present, when the gospel not only shone so brightly, but when it was brought individually to every man. Man's natural degradation, selfishness, and folly, were pointed out, and these working-men appealed to on the ground of reason, as well as of religion. The very high wages of some classes of working-men, and the moral and social misery in which they lived, were used as reasons for our immediate and pressing appeals to them as to the claims of God and his gospel. The worldly man, with his, "I will," "I," "I," was contrasted with the godly man, who says, "What wilt Thou have me to do?" The houses of the christian working-men were compared with those of the ungodly working-men, and two of the lamplighters spoke plainly of their happy homes, their children, their circumstances, and of inviting their fellow-lamplighters to "Come to Jesus."

The practical result of the meeting was that lamplighters were found capable of preaching to lamplighters, and of proffering counsel and help; the clergy offered to do all they could to assist these men, and the Inspector present engaged to meet the men, as a brother, at any time they pleased. He said he was an open-air preacher himself, that he had a love for souls, and was willing to be a drop in this great ocean of blessing. He showed how a man necessarily wants to tell to another the gospel of salvation immediately he is saved himself. The life of God in the soul is just like a seed sown in the ground, it swells, expands, and must burst forth. The lamplighters were entreated by a fellow-lamplighter not to hinder their wives going to mothers' meetings; he said that his wife was converted at a mother's meeting before he was saved. He used to go to the playhouse himself, but he did'nt hinder his wife from going to the mothers' meeting: however, he got converted, and he soon forsook the playhouse. The feelings of working-men were to be respected, and he urged all to treat them with kindness: kindness breaks a working-man's heart. He had been pleased to see a carriage drive up to ——, and a lady or gentleman would get out and give the hand to the working-man. He observed also that the religious working-man had the blessing of a contented mind, and added that religion puts a good coat on a working-man's back, enables him to turn his money to right purposes, gives him a happy home, and teaches him to bring up his children for heaven. The dangers and accidents of lamplighters were alluded to; one speaker said three had come to sudden death since he was on, and a little while ago he was himself nearly falling over a high lamp; if he had done so, he must have pitched on his head, but, thanks be to God, he would have gone to glory. The respected chairman closed the meeting with a simple and lucid, though very brief, explanation of what the gospel was, and how a sinner might be saved. The whole proceedings must have left a powerful impression upon the minds of those present who had not before attended such meetings. Four or five men, who had been concerned about their souls, left this meeting rejoicing in Christ, and some who came unconcerned left under conviction of sin. It was stated that several gas companies were willing to take immediate steps to lighten the Sunday labour of the gasmen, and that some companies had been doing all they could to supply the spiritual need of their men by providing rooms for meetings and a library.

Revivals and Awakenings.

REVIVAL INCIDENTS.

We select a few from a small weekly publication called *The Revival.* A writer says:—

"I promised to send you an account of some special cases in which the Lord's power has been manifested in the conversion of sinners in answer to prayer, in connexion with the work of revival in Frome.

Mrs. D. was the first-fruit. She attended the united prayer-meetings at the Old Mechanics' Hall from the commencement; but for some time continued unimpressed, till one Sunday afternoon, as she was on her way home, she was led to serious reflection, and when she entered her house, she stood for a few minutes absorbed in serious thought. Suddenly conviction of sin seized upon her soul, and a deep sense of deserved wrath overwhelmed her. She felt as if she should sink through the earth into the bottomless pit. She began to cry for mercy, and became unconscious to everything except that she was a sinner. She entreated those who were with her to call some one to pray for her. They sent for Mr. Holroyd, and when he came, such was her agony of mind that she had become almost insensible. He wrestled in prayer for her. They felt the powers of darkness were striving to hold her soul in bondage; but the Lord gave the victory. He graciously heard and answered. Terror and despair were removed, and hope began to dawn upon her soul; she felt the Lord would be gracious. But the burden of sin still pressed heavily on her mind until Tuesday morning, when the Lord was graciously pleased to shine into her mind, and give her happy liberty by showing her sins forgiven. Then she was so filled with joy she could scarcely contain herself; it was 'joy unspeakable and full of glory." She entreated all about her to go and publish to her neighbours and all who knew her that she was now happy, for she had found Christ. Her soul was in raptures of joy for six weeks; her days were spent in singing the songs of salvation. During this time she constantly prayed that the Lord would take her home to heaven at once, for she wished to have no more to do with this sinful world. But though those raptures have passed away, and she has had to enter into conflict frequently with sin, satan, and the world, yet she still lives, and for two years has continued a humble, prayerful, warm-hearted member of this christian church, and has had the unspeakable pleasure of witnessing her husband, two daughters, and two sons, baptized upon a public profession of their faith in Christ, who are now fellow-members with her of this church. One of these daughters was invited one evening by the mother to attend a cottage prayer-meeting, which Mr. Holroyd had commenced in addition to the daily prayer-meetings. She laughed and refused to go; but the next meeting that was held she felt constrained to attend. She crept in, and endeavoured to conceal herself in a corner behind the people, 'but,' she says, 'the Lord knew where to find me out.' She had not been there long before the arrow of conviction wounded her heart, and when the meeting was closed she was observed to be weeping. Mr. Holroyd went to her home and prayed with her there; and for nearly three hours, which she says passed like a few minutes, she continued on her knees uttering earnest cries for mercy. She was several weeks before she found peace. One evening she returned home, after hearing Mr. Holroyd preach from, 'Choose you this day whom ye will serve.' She was sitting by the fireside in deep thought on what she had heard. Her mother, afraid her convictions were passing away, said she feared she would not be saved after all. This remark went to her heart like an arrow. She retired immediately to her bed-room; her mother heard a distressing cry, and went up stairs to see the cause, and found her daughter in agonizing prayer for mercy, which lasted for two or three hours. The Lord was pleased on this occasion to set her soul at liberty and bless her with the experience of peace. She has continued a happy consistent christian for two years. She carried her religion with her into the factory where she worked, and when opportunity offered she would read the Scriptures and engage in prayer. A young woman one day, observing her in prayer, laughed and threw stones at her. She did not resent, but at once prayed that the Lord would forgive, and manifest his converting power, and save the soul of the persecutor. In the evening she was led again most earnestly to pray for the conversion of this scoffer; and in answer to those prayers, the Lord led that young woman that evening to a prayer-meeting, where she was deeply convinced of sin just about the time she was being prayed for. The next day she came to work with a heavy burden upon her soul, and earnestly entreated forgiveness for her conduct on the past day. It was with expressions of joy she was assured she was freely forgiven. She was then invited to attend the anxious inquirers' meeting in the evening, and after about six weeks she found peace through faith in Christ.

Mrs. W., a poor woman who describes herself as having been a poor wretched sinner, was invited by a lady to attend the daily prayer-meetings. She went, and when she came out began to accuse the lady of having told Mr. Holroyd all about her, which she thought was too bad. She was assured this was not the case. She said, 'I thought he was talking to me all the time and telling me what a sinner I had been; he seemed to know all about me.' She was from this time heavily burdened with sin, and carried the load for nearly twelve months before she found peace. She used to fall upon her knees in the house in the presence of her family, and cry in the anguish of her soul for salvation. Her daughter, a young woman, used to laugh at her, and tell her she was going out of her mind. She never ceased to attend these meetings; and after many months the Saviour revealed himself to her, and spoke pardon and peace at one of the prayer-meetings in Lock-lane. She says, 'I shall never forget the happiness I felt when I first felt my sins forgiven. Wherever I went afterwards everything looked so different; even the trees looked more beautiful than I had ever seen them before.' She has since had the great privilege of seeing two of her sons converted to God and added to the church, who are among the first-fruits of God's work of grace in our sabbath school.

Before Mr. Holroyd began the work of the Lord in Lock's-lane, which grew out of what had commenced at the Mechanics' Hall, he asked the Lord to give him some special sign of his approval of this movement in the conversion of sinners on the first occasion of preaching the gospel there. Three date their conversion from this period. One of these was a mason engaged in preparing the chapel. One day in the week preceding this first meeting this man was working there. His little brother, a lad about thirteen years of age, coming in, he said to the boy, 'What is the best news?' The lad replied, 'Jesus Christ came into the world to save sinners!' The answer that fell from the lips of this little boy went home with power to his heart. He began to reflect seriously, and determined to live a different life; but this resolution was soon broken, for on Saturday night he went to the public-house as usual, where he stayed till late. On Sunday he did not rise and dress himself till the evening, when he left home to go again to the public-house; but meeting with his sister, she requested him to accompany her to this first service. He went. Mr. Holroyd preached from Jacob's vision of the ladder. He returned home that night burdened with a sense of sin, not to sleep, but to spend the whole night in weeping over a misspent life, and in crying, 'What must I do to be saved?' After some weeks he found peace, was baptized, and united to the church, and has had the joy of seeing his wife, father, four brothers, and four sisters, converted to God and united with him in church-fellowship, and they all continue honourable members.

About ten of the scholars in the sabbath school have also given satisfactory evidence of thorough conversion to God, and some of these were rough unruly lads when they entered the school, from whom nothing pleasing was expected without the manifestation of God's converting grace. But, glory to God in the highest, he has heard the prayers of the teachers, and now for some time these dear youths have adorned the profession they have made of their attachment to the Saviour who died to redeem them by their consistent christian conduct and exemplary daily walk."

Narratives and Anecdotes.

THE PREACHER AND THE CANDIDATE.

1.—*The Preacher.*

The preacher was not the same who had been there before, but a stranger who had providentially been sent to fill his place. He was a man about forty years of age, rather below than above the ordinary size; his complexion dark, his hair slightly silvered with grey, and the top of his head almost bald. His eyes, and indeed the whole expression of his face, were somewhat peculiar. He seemed to have been long in feeble health, and his face was marked with lines of suffering. Its habitual expression was one of sad and sorrowful resignation. The casual observer saw in it no evidence of lofty genius, nor of even extraordinary talent, and yet he was an extraordinary man. Though he had but slight acquaintance with the technicalities of logic, he was a clear and powerful reasoner. Though he knew little of the scholastic theories of theology, he was wonderfully familiar with the teachings of Jesus and the Apostles. Though he professed no acquaintance with the metaphysical subtleties of mental philosophy, he knew full well how to convince the understanding, and move upon the hearts of his hearers. He was not familiar with the ancient classics, yet his style was pure and strong, and not entirely void of elegance. His tones and gestures were not formed by any rules of oratory, yet he was sometimes very eloquent. When he first rose there was a slight rusticity in his manner, and something in his dress which for a single moment struck Theodosia unpleasantly—but there was also such an air of trusting meekness, that this impression was removed almost as soon as made. His text was John xv. 14—"Ye are my friends, if ye do whatsoever I command you." And the main object of his sermon was to show the vast difference which there is between the so-called obedience which springs from hope, or grows up from fear, and the willing and true obedience of the Gospel which is produced by love. It was a deep heart-searching discourse, and must have left on every attentive hearer's mind the sad conviction that genuine Gospel obedience is much more rare than is commonly imagined. We cannot follow him through all his argument; but we may not omit one portion of it. "The obedience of love," said he, "makes no division of Christ's commandments into essential and non-essential. 'Ye are my friends, if ye do *whatsoever* I command you,' whether you think it important or not. We know that we love Him, when we have respect unto *all* His commandments. The obedience of hope says, how much *must I do to* be permitted to enter heaven? The obedience of fear asks, what may I omit to do, and yet escape from hell? The obedience of love simply inquires, 'Lord, what wilt Thou have me to do?' It does not ask, what *must* I do, but what *can* I do to show my love to Jesus? It does not ask, how far I *can venture to disobey*, and keep my hope of heaven? How far off can I follow Jesus, and yet not be disowned of Him? Oh never, never! He who will obey Christ no farther than he may fancy is *essential to salvation*, has never obeyed him at all. Love of self, not love of Christ, is his controlling motive. He is striving not to please his Saviour, but to secure his own personal happiness. Love teaches a different way. Love delights to do his will. Love delights to do *all* his will. Love never asks what is essential to salvation, but what did Jesus Christ command? Love never asks how little may I do, but how much can I do? If He commands, that is reason enough. He is no loving child who will obey his father only in those things which he must do, or be disowned and disinherited. He is no loving child who will do all he dare to grieve a doting parent who he believes will pardon all, and love him though he grieves him. He who truly loves him will obey his slightest desires as well as his most peremptory commands. He who truly loves will study to know all his will, and in his very heart delight to do it—not to avoid disinheritance—not to secure his estate—not to enjoy his father's bounty, either present or prospective—but simply because the father wishes, asks it, or commands it.

And yet men call themselves obedient children of God, while they refuse to do what He commands, because He does not add to the command a promise of heaven or a threatening of hell. Oh, it is terrible to think how fearful will be their disappointment. Obeying only to secure salvation is itself sufficient proof that they have not obeyed unto salvation. Omitting all but what they think essential to salvation is of itself sufficient proof that they have omitted all that is essential to salvation. The faith of the Gospel works by love, and love is obedient to all his commandments, so far as it is able to know and to do them. When, therefore, Christ Jesus gives a plain command as that to 'believe and be baptized,' love will not be content merely to believe. It will do both. It will do whatever Christ commands, and he who stops because there is no penalty of hell attached to the last, as there is to the first part of the command, is no friend to Jesus. He does not obey from love to Jesus, but from love to self. And further, the obedience of love takes the command as it is given. It obeys in the same order that Christ requires. It not only does the very acts which He commands, but does them in that very way that He requires them to be done. If Christ commands first to believe, and then, when thus prepared, to be baptized, the obedience of love will never venture to reverse Christ's order. It will not seek to be first baptized and then believe. And as the command requires personal obedience, it will ever seek to substitute obedience rendered by another. Christ commands you yourselves in your own right, and for yourselves to believe, and then to be baptized. It may be you have not done either. Oh, what a fearful state! Not to have ever begun to obey! It may be you have believed, but are fancying that an act done by your parents, and your pastor, without your knowledge and consent, and which they called baptism, has released you from the obligation to obey yourself. But do not mistake. The religion of Christ is a personal religion. The obedience it requires is an intelligent and personal obedience. You must be baptized for yourself. It must be an act of your own. He that believeth and is baptized shall be saved. The one is to be your own act as much as the other. But this command you have never even tried to obey. You have never made the slightest effort. Oh, if you love Jesus, will you not at least try to obey all his commandments.

One thought more. The obedience of love does what he commands. 'Ye are my friends if ye do whatever I command—not what others may put in the place of it—not what you may fancy would do as well. You are not to 'teach for doctrines the commandments of men.' Jesus is the sole Lawgiver of his church. But men have done away with what he commanded and substituted sprinkling in its place. To believe and be sprinkled, therefore, is not to *do whatever He commands*, but to teach and practice for his commands the doctrines of men, and of those who do such things, He says, 'In vain do they worship me.' Don't call me bigoted for reminding you of this. They are not my words, but the words of Jesus Christ. It is He who says it; and I believe that He means just what he says. There are many professed believers, men who would be grieved if I should intimate that they did not love the Saviour—who in his name and as his ordinance practise the *commandments of men*. The very time and place when and where these changes were thus made by popes and councils is recorded by themselves. They claim to have authority as the vicegerents of Christ to make such changes. But the obedience of love will never recognise their rule. It obeys *Jesus Christ*. It does whatever HE commands. And whenever professed religious teachers, whether Catholic or Protestant, teach other commandments as a substitute for his—it rejects them with disdain."

After the sermon, he came down from the little platform which had been erected for his convenience, and announced the church as ready to receive applications for membership, requesting those present who desired to unite with it, that they would come forward while the brethren sang a hymn, and take a seat allotted for that purpose.

The brethren immediately commenced singing the hymn—

> 'Tis religion that can give
> Sweetest pleasures while we live,
> 'Tis religion can supply
> Solid comfort when we die.

Before they had completed the first couplet, Theodosia arose and walked to the appointed seat. And when they had finished, the minister asked her to give to the church some account of her religious experience, that they might be able to judge of the nature of her faith and hope.

My reader, who is familiar with her strength of mind, firmness of purpose, clearness of thought, and habitual command of the most appropriate language, can form little idea of the surprise which was excited, as much by her manner as her words. She did not wait to be questioned, and simply answer yes or no, as is customary on such occasions, but modestly arose and turned her face to the audience, and began to relate in a low, but still in a perfectly audible voice, her experience of grace before she made any profession of religion. The house was still as death. Every eye was fixed, every ear attentive to even the slightest modulation of her voice. After describing in her modest and simple, yet most impressive style, her conviction and conversion, she paused a moment as if to think of the propriety of saying what was yet upon her mind.

"And why," inquired the minister who was ignorant of her history, "did you not then unite with the people of God?"

[We shall give the voluntary confession of the candidate and her immediate baptism in our next.]

Baptisms.

FOREIGN.

Australia, *Melbourne, Collins-street.*—On Thursday evening, Dec. 26th, after a discourse by Mr. Taylor, the pastor, from Romans vi. 4, eight candidates were immersed on a profession of their faith in Jesus. The attendance was good and the whole service solemn and interesting. The ordinance was administered in Albert-street chapel, kindly lent for the occasion.

Upper Hawthorn.—On Tuesday evening, Jan. 7th, seven candidates were baptized by Mr. J. G. Perrin, minister of the Union Church, in the baptist chapel, Cotham, after a suitable address by Mr. Foy.

Caulfield Union Chapel.—On Dec. 22, the pastor, Mr. Poole, immersed one disciple, and on Jan. 6th, another, on profession of faith in Jesus.

DOMESTIC.

Coalville, *Leicestershire.*—The ordinance of believers' baptism was again administered here on March 9th, when two believers thus put on Christ, and were received into fellowship on the same day. One of these friends had been connected with the Wesleyan Reformers for about four years at Birchwood, near Riddings, Derbyshire. About two or three years ago, he and some of his friends became very much concerned about the subject of baptism. At last some of them agreed to have a large wooden trough made, and they stood in it and poured water upon one another, and thus they considered they were baptized. But this young friend, with two others, stood out against this novel scheme, and said that if they were baptized at all, they would follow Christ's example, and go down into the water and be dipped. At length our friend came to this village, and now he has carried his former convictions into practice. I may also mention that one of the other young men that stood out against being poured upon in the trough came all the way from Birchwood to witness the baptism of his friend. J. G.

Liverpool, *Great Cross Hall Street, Welsh Baptists.*—On Lord's-day, Feb. 23, the ordinance of believers' baptism was administered by our pastor, Mr. Thomas, when four disciples thus made a public profession of their faith in the Redeemer. Others are enquiring the way to Zion, with their faces thitherward. T. G.

Kettering.—It affords us pleasure to report that the Lord continues to lead by his good Spirit some amongst us to come and declare in the gates of Zion what he has done for their souls. On Wednesday evening, Feb. 26, Mr. Mursell immersed twelve disciples on a profession of repentance toward God and faith in our Lord Jesus Christ—six males and six females. Two were sisters, servants of Mr. Mursell; two were from Mrs. Mursell's Bible Class; one was a widow, and one from the sabbath-school. Of the males, one was a farmer from the neighbourhood, who, having been brought up to attend the Established Church, has met with considerable opposition in becoming a dissenter, but having been brought to decision by the preaching of Mr. Mursell, he determined to unite with the people under his charge. One had recently been honourably dismissed from our sabbath-school. Two were members of Independent churches; one of these was the brother of one of the female candidates. The last was also a member of the Established Church. Another would have been added, but was unexpectedly called to a distance. As this was the first time this ordinance had been administered in our new chapel, there was a large concourse of interested and attentive spectators. The service was short, Mr. Mursell having taken occasion to preach on the subject of baptism on the preceding sabbath. E. W.

Skenfrith, *Monmouthshire.*—The first sabbath in February will long be remembered here as a day of sacred joy, when ten converted young persons put on Christ by baptism. Mr. Jones, of Pontypool College, officiated. Probably few public baptisms have ever taken place in a more retired spot; almost out of sight or sound of a house, where there is but a very spare population, and yet about 1000 congregated. This addition is mainly attributable to the efforts of Mr. Rodway, the revivalist, of Stroud. Twenty more of the poor unlearned country folk are now earnest inquirers. Such places call loudly for Home Missionaries. J. H.

Fleet, *Lincolnshire.*—Two disciples were baptized by Mr. Chamberlain early in March. A large and attentive audience listened to a discourse on the subject, and witnessed the administration of the ordinance. We hope we are reviving. R. N.

Bristol, *Old King Street.*—On the last sabbath in February, after an able discourse on believers' baptism, our pastor, the Rev. F. Bosworth, M.A., baptized thirteen believers in the Lord Jesus—nine females and four males, all young persons, several of whom were from the sabbath school. They were all added to the church on the following sabbath. We have more candidates, and many inquirers. To add to the solemnity of this service, one of the candidates was taken from us by death after having been received by the church, and is now, we trust, before the throne of God and the Lamb. B. P.

City Road, New Baptist Chapel.—The ordinance of baptism was administered for the first time in the above beautiful and commodious place of worship on sabbath morning, March 2, when Mr. S. Leonard preached from 1 Peter iii. 20, 21, from which he showed that believers, and they only, were the proper subjects for baptism, as none else could be said to have the answer of a good conscience towards God. The discourse, which was very effective, was heard by a crowded audience with marked attention; after which the Rev. E. Probert, pastor of the church, baptized eighteen candidates—eight males and ten females. The whole service will be long remembered as one of more than ordinary interest, and, we trust, will result in lasting good. R. G.

Bedford, *Mill Street.*—After preaching to a crowded congregation, Mr. Killen baptized nine candidates on Lord's-day morning, Feb. 23. One of these was a Major in the army, who, from reading the New Testament, was convinced that it was his duty thus to confess Him who died and rose again, in loving obedience to his command.

Metropolitan Tabernacle.—"Feb. 24, twelve; Feb. 27, twenty; by Mr. Spurgeon."

[We are thankful for these very brief reports, but wish the kind friend who sends them would lay us and our readers under greater obligation to him by furnishing us with a little more information, so far as he could give it with propriety. We have no desire to make a parade of baptisms, but in reporting them the example of the writer of the Acts of the Apostles, who has told us something about the candidates, might safely be followed.]

Lydbrook, *Gloucestershire.*—Fifteen believers in Jesus, the fruits of a gracious visitation from the Lord, followed the example of their Master in baptism, on Lord's-day, March 9. They were baptized at Lay's Hill, by the Rev. J Camp, of Ross. Lydbrook is an old station, as may be seen by the "Handbook," and is supplied by friends from Cinderford and Coleford. The Lydbrook brethren have recently bought the old chapel, and are about having it renovated and enlarged. They stand in need of pecuniary help. There are many persons anxiously inquiring after the way of salvation for their souls, and ere long we hope to report another, and another baptizing scene. T. W.

P.S.—Thanks for the tracts you sent for distribution.

Another correspondent says:—"A blessed work has begun at this place. The chapel is crowded night after night, the voice of prayer and praise is heard in scores of houses, and the working men are heard singing praises to God as they come from their labour and approach the house of prayer. Truly this village is receiving showers of blessing. There are many now before the church, and we expect in a few days to hear that more will follow their Master through the flood. To God be all the glory!"

Lay's Hill.—A gracious awakening has taken place here and at Coppit's Wood, and many sin-smitten souls are seeking after salvation—the little hills are rejoicing on every side, and the inhabitants of the rock are singing praise to God. On Lord's-day, Feb. 16, Mr. Camp baptized four disciples.

Sheffield, *Cemetery Road.*—The solemn ordinance of believers' baptism was administered at this place, Feb. 23, by our pastor, Rev. H. Ashbery, when nine disciples of Jesus thus put on the profession of his name. Five of these were young, two being from the first class of boys in the sabbath-school. We had one of the largest congregations ever assembled in our new and commodious chapel. W. L. H.

Calstock, *Cornwall.*—Four followers of the Saviour were baptized at this place by our pastor, March 16th. The tracts you sent us were distributed, and we hope they will be read and pondered. We are expecting more candidates.

Burton-on-Trent, *Station Street.*—Eleven believers in the Holy Saviour were baptized on Lord's-day, Feb. 23: seven men and four women. Three were of one family, father, son, and daughter; the mother, now in heaven, was to have been one of the number. There were also a father and son of another family, and a sister and her sister-in-law. Two others were to have been baptized, but ill health prevented. The chapel was crowded; and several have been moved to anxiety about their souls through the service. This was the first baptism in our new chapel. To Father, Son, and Holy Ghost be all the praise!

Macclesfield.—The ordinance of believers' baptism was administered in the General Baptist chapel on March 2, when our pastor preached from "For thus it becometh us to fulfil all righteousness;" after which he immersed four believers in Jesus. The discourse was heard with great attention by a large congregation; many going away unable to obtain even standing room. The newly baptized were cordially received into the church in the evening of the same day. May they be kept steadfast unto the end! W. B.

Gambleside, *Lancashire.*—We had the ordinance of baptism administered here on the first Lord's-day in March, when our pastor, Mr. Maden, baptized five candidates in the presence of several hundreds of spectators. Mr. M. afterwards preached a sermon on the subject, taking the narrative of the Ethiopian eunuch as his theme. These were added to the church on the same day. May they all continue steadfast.

Ipswich, *Turret Green.*—On Thursday evening, Feb. 27, our pastor, Mr. Morris, baptized three females. Two of these were admitted to membership the following sabbath; the other friend continues to worship where she has long attended, under an evangelical minister in the Established Church. G. R. G.

Dundee, *Meadowside.*—On Lord's-day morning, March 16, Mr. John Henderson, one of our pastors, baptized one disciple on a profession of his faith in the Lord Jesus Christ. J. S.

WALES.

Measbrook.—On the last Lord's-day in February, our pastor, Mr. Rees, after a sermon by Mr. Embry, led three believers in Jesus down into the water and baptized them. Two of these were from the Independents. Last year we baptized a young man from the same denomination who is now a local preacher amongst us. The baptism of these friends has excited opposition; and all the pædobaptists around us—Independents, Church, and Primitives—are up in arms against us. The tracts you sent us have been useful in diffusing information on christian baptism; and, upon the whole, we thank God and take courage, believing that truth will yet prevail.

J. W.

Brynmaur, Calvary, Brecknockshire.—I am happy to inform you that our pastor has lately baptized five more believers, three of them from the sabbath school. These make a total of twenty baptized since January. We hope they are the first-fruits of a glorious harvest for the year.

J. J.

Bethlehem, Pembrokeshire. — For a long time we had but few additions by baptism, and some of us began to be discouraged. But we have now engaged a young minister, and we are reviving. We had a baptism in December and in January; and on Feb. 16, Mr. Lloyd led five young friends down into the water and baptized them, all from our sabbath school. We now hope that the Lord will lead many more into the way of salvation.

Baptism Facts and Anecdotes.

VARIATIONS OF PÆDOBAPTISTS.[*]

As to the GROUNDS of Pædobaptism. Cyprian says it is the universality of divine grace; Austin, the faith of the church; Church of England, the faith of sponsors; a New England synod, church membership; Beza, federal holiness; Baxter, the faith of parents; Henry, a profession of faith by the parents; others, the faith of pious ancestors; Witsius and others, a relative state of grace; Prideaux, infants having the faith of the covenant, though not the faith of covenantees; Luther and others, the faith of the *infants themselves;* Chamierus, infants being in a *certain respect* believers; Calvin and others, infants having faith and repentance, *in semine;* some say they have an *imputed,* some a *passive* faith, and others a *relative* faith; Dr. Hammond, Jewish proselyte bathing; Knatchbull and many others, Jewish circumcision; Dr. E. Williams lays a capital stress on the capacity and *moral* qualifications of infants; Dr. Wardlaw, the covenant relation between believers and their seed; Dr. Halley, the commission to baptize all nations.

As to WHOSE INFANTS have a right to baptism. With some it is those infants *both* of whose *parents* are believers; with others, the infant has a claim to baptism if but one *parent* be a believer; with others, it is the infants of *nominal* christians; with others, *all* infants; one writer says infants should be baptized because they are in the covenant; another that baptism brings them into the covenant. One says it brings them into the church; another says they are baptized because they are already in the church. One says it makes them holy; another that they are baptized because they are holy.

Dr. Halley founds infant baptism on "the commission to baptize *all the nations.*" Dr. Wardlaw says, "No such thing is contemplated by him who gives the commission as the baptism of nations." Dr. Wardlaw says the ground of infant baptism is "the covenant relation between believers and their seed." Dr. Halley says, "In all arguments which assume any distinction of privileges among children on account of the faith of their parents, we must disclaim all participation!"

Richard Baxter might well say, "It may seem strange that after 1625 years' use of christian baptism, the ministers of the gospel (he is speaking of Pædobaptists) should be yet unresolved to whom it doth belong, yet so it is."

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[*] See Page 130.

THE BAPTISMAL DISCUSSION AT COALVILLE.

As we expected, "A Methodist of the Primitive order" has neither thrown off his mask nor produced his champions. We stepped from our usual course in our reply to him in order to bring him out into open day, but he wont leave his hiding place. Let him not flatter himself, however, that he is unknown. The swaggering style of his letters reveal the writer. They are just like him. We have done with him for the present, and hope that for the future he will "study to be quiet, and mind his own business," which business, if he faithfully discharges, he may do much good, and this will be more to his own credit and comfort than in fomenting angry discussion, or misrepresenting his neighbours under the cowardly cover of a feigned signature.

Sabbath Schools and Education.

TEACHING CHILDREN BENEVOLENCE.

EVERY christian teacher, like Paul, is constrained by the love of Christ to acts of benevolence. Having tasted the rich goodness of God himself, it is as pleasant as it is easy to him to tell of its sweetness. If he be "a teacher of babes" he will desire to imbue their minds with the same spirit of kindness and love. Mr. Champneys, in his Introduction to the Prize Essays noticed at page 117, says:—

"The man who has found 'peace with God through our Lord Jesus Christ,' who 'rejoices in hope of the glory of God,' who loves God now as his gracious and loving Father, and obeys him, not from slavish fear of punishment, but because his heart is melted by grateful love,—that man will ever earnestly desire that others should partake of his peace, his safety, and his blessedness.

Such an interest, if honest, *must* be ACTIVE. It will DO, as well as WISH; and while those nearest to it will be the first for whose spiritual good its efforts will be made, it will not neglect those that are afar off. Wherever there is a human soul without Christ, and therefore 'without hope in the world,' the love of God in the christian will desire the salvation of that soul, and *do what it can* to secure its salvation.

And as God has so constituted our body that every time we *exercise* our bodily powers we *increase* them, so has he constituted our spiritual nature. Nothing tends more effectually to increase a christian's own faith, and hope, and love, than to exercise these in praying for, labouring after, and giving of his means to advance the salvation of his fellow-men. Who that has sent the first portion of meat from his table to some sick and afflicted one has not found his thankfulness for his own health and abundance immediately increased? Who that has clothed a half-naked fellow-man has not found his heart filled with gratitude for the love that has clothed himself? So with every effort for the good of another's *soul:* such effort is, in itself, a proof of a just appreciation of the spiritual blessings which the true christian possesses; since the desire to impart demonstrates our estimate of the goodness of the thing imparted, as well as of the need of those to whom we impart it; but this re-acts at once on ourselves, in the direct tendency which it creates to make us value our own mercies the more, *because* we have been endeavouring to communicate them. And this principle acts with equal certainty of operation on a body of Christians, as on the *individual christian.* Where there is no missionary effort in either, there is no christian love; where there is much prayerful effort, there is much christian love.

Let me add, that my own personal experience for about twenty years has convinced me of the direct spiritual benefits which children derive from having an interest in the missionary work called out and cherished in them. By monthly lectures, with the aid of a very large and clear map—by collections made, not by compulsory efforts, but from pure good will of the little ones themselves—by letters written by the children of our schools to the little ones whom they maintained and educated—by our yearly meeting, at which the children, sometimes 1,400 in number, were allowed to attend and hear such facts and anecdotes as would interest and instruct them—by these means, which the masters and mistresses of the various schools most kindly and wisely seconded and followed up, a deep interest in the spiritual welfare of those heathen children, to whose especial help the collections were applied, was excited in the hearts of the children of our schools in Whitechapel. And no better proof can be given that their interest was real and honest, than the simple fact that they contributed the sum of nearly £400 in farthings and other small money during my incumbency. At the last missionary meeting, at which I was present as their rector, 934 pieces of copper, besides small silver, were put into the plates. While the reflected influence of their interest in the souls of others was to be seen in their own correct behaviour, their respectful attention to the Word of God, and a general quietness and subduedness of manner, when divine things were brought before them. And so completely was the habit of giving what they could spare for this purpose formed, that many of the children never entered their school on a Sunday without dropping into the box their offering, but so quietly that their 'right hand did not know what their left hand was doing.'

I entirely concur as to the undesirableness of 'monster meetings' of children. Spade husbandry is the only effectual way of working missionary objects among children. They are most likely to be interested when they are acted on in *small* numbers. But when, by various plans, they *have* been thus interested, a yearly gathering of the little ones to join in prayer and praise, and to hear from some well-known and valued friend some well-chosen and simply-told missionary facts, to meet their own teachers, masters, and mistresses, and the other little ones who, in the same parish, are bound together by the strong tie of a common ministry,—such yearly gatherings of children are, in my judgment, only not prejudicial but desirable."

Religious Tracts.

DONATIONS OF OUR TRACTS.

We have lately forwarded several parcels of tracts on the gospel and baptism to all those applicants who, according to our directions, forwarded six stamps to pay the "book postage." But our stock of baptism tracts is now getting low, and those on hand being chiefly of twelve or twenty-four pages, which are too heavy for postage, we are contemplating the issue of a *New Series of Tracts on Baptism*. We have not yet made our selection. Most of them will be new; but some of the old ones, too good to be left out from any selection, will be republished. To make this new series more attractive and readable, we think of issuing them, not in the old tract form, but in the portable form of small books, with or without coloured covers. In the meantime we wish it to be understood that parcels of tracts on the gospel, with a few on baptism intermixed with them, may yet be had on the above conditions, of Winks & Son, Leicester.

"TESTIMONIES OF EMINENT PÆDOBAPTISTS."

A few moths ago we gave some extracts from a sixpenny pamphlet, published by Mr. Burton, of Ipswich, with this title. We have now received from Mr. B. a copy of a sixteen page penny tract with the same title, containing selections from that pamphlet. We strongly recommend this new tract to the notice of the baptist public. By placing one in the hands of a "pædo" and asking him to read what "his own prophets" have said, a baptist may better convince him of his error than by adducing the arguments of baptist authors. At page 128 we have given the concluding section of this tract, that our readers may form a better judgment of its style and merits.

Intelligence.

BAPTIST.

FOREIGN.

Australia.—*Sydney, Bathurst Street.*—On Wednesday, Jan. 8, a social meeting was held to commemorate the anniversary of the pastor, the Rev. J. Voller, and also to give a welcome to the Rev. R. Wing; recently arrived under the auspices of the Baptist Colonial Missionary Society. The attendance at tea and at the public meeting which followed was large. Mr. Etherington presided. The chairman explained the objects of the meeting, and the Rev. J. Voller, in a short address, expressed the pleasure with which he welcomed Mr. Wing, and referred to the efforts of the Missionary Society, after seven years exertions, being successful. The progress of the church during the past year had been satisfactory, more so than during the preceding years. The meeting was then addressed by the Rev. R. Moneyment, (Baptist), Rev. Messrs. Johnson and Humphries (Independents), Rev. Dr. Lang and Rev. J. Dougall (Presbyterians), and Rev. R. Hartley (Primitive Methodist), all of whom expressed their sympathy with the objects of the meeting, and gave a hearty welcome to Mr. Wing, who, in a short address, thanked the ministers and friends present for their kindness to him since his arrival, and, after referring to the disasters attending him on the first two attempts to come out, in consequence of the vessel being nearly totally wrecked, and on two occasions compelled to put back, he solicited an interest in the prayers of all that he might be restored to health and enabled to assist in the great work he had before him.

Melbourne, Collins Street Chapel.—This chapel was re-opened for divine worship on Lord's-day, Jan. 12. Mr. New preached in the morning from Rev. i. 4, last clause, and Mr. Taylor, the pastor, in the evening, from Haggai ii. 9. In the morning every seat was occupied, and at the evening service the large building was densely crowded in every part. The collections during the day amounted to £106 0s. 11d. A very large sum considering the efforts of the church and congregation during the previous quarter to liquidate the balance of the former debt, to meet their ordinary expenses, and the extra expenditure connected with the special services in the theatre. On Tuesday evening a tea meeting was held, which, notwithstanding the extreme heat of the day, (the thermometer being at 110 degrees in the shade) was very largely attended. Tea being over—and it was a long time before a conclusion was arrived at—a public meeting was held, and the chapel was now crowded in every part. Mr. Taylor occupied the chair, and on the platform were ministers of different denominations. The chairman said he could not help thinking last sabbath, and again that evening, what a change had taken place in five years. About that time he was preparing to come out to this colony, and many people thought he was mad for doing any such thing. When he arrived the congregation was very few in number, but from those few he met with a very kind and cordial reception; and though the building in which they then worshipped was now swept away, he would say that it reflected great credit on all concerned in its erection, for it was a model of taste and neatness. The building, however, had to be enlarged, and by and by still more accommodation was required; and then came the Theatre services. Mr. Kyte, the proprietor, granted the use of the theatre on favourable terms. Had it not been for this arrangement, the congregation, while the chapel was being enlarged, would have been scattered, and at the re-opening, instead of the crowded congregation that filled the chapel last Sunday, they would probably have had to commence a-new. There had been forty-eight theatre services, extending over twenty-seven Sundays, and he would not only say that his audiences were always most attentive, but that a more orderly congregation never assembled in any cathedral in the old country. Appropriate addresses were delivered by Messrs. New, Morrison, Barlow, Moss, Landells, Smith, Crosby, Dr. Cairns, and other gentlemen. The building is in the Corinthian style of architecture, presenting to Collins Street a four column portico, flanked with a single bay on each side. The columns stand on solid fine axed bluestone plinths, and are surmounted by a pediment. Pilasters are continued along the sides of the building, dividing it into bays, these bays are occupied by the windows, twelve in number, which give light to the building. The building measures one hundred and twenty-five feet long by fifty-eight feet outside measurement, and stands on a block of ground having sixty-six feet frontage to Collins Street. The floor of the building is twelve feet above the level of the street, and is approached by a flight of steps of fine axed bluestone, which extend the whole width of the portico; at the bottom are fixed ornamental iron gates. The sloping ground on each side of the steps which is to be planted with evergreen shrubs, is protected from the street by dwarf walls architecturally treated. The chapel is entered from the portico by steps, and running right and left, they lead to lobbies from which the principal floor is gained by swing doors, and the gallery by wide and lofty stairs. The interior presents a fine large hall, measuring one hundred feet long by fifty-two wide, and thirty-three feet high. At one end is a raised platform containing the baptistery, a table and a desk for the minister, and two very handsome polished cedar pedestals, with six gas lights and large globes. On each side of the platform a door leads into the vestries, and large lecture-hall behind. At the south end of the chapel there is a gallery containing sittings for about 250 persons. The centre of this gallery is occupied by an organ imported from England at a cost of £500. The main floor is modelled into the form of an amphitheatre, and from the centre of the building rises one foot in ten, which will conduce greatly to the perfect hearing and seeing of the congregation. Ventilation is amply provided for by five shafts which ascend from the ceiling through the roof, carrying off all vitiated and heated air. The ceiling is perforated under shafts and is decorated with a neat but appropriate embellishment, while fresh air is admitted through the valves in the windows, and numerous openings in the floor. The seats are all of polished cedar, placed widely apart, and afford comfortable space for 1,050 persons, but several hundreds more can be accommodated. The total cost of the building, which is with one exception the largest and most handsome in the colony, is above £8000, of which amount some £3000 still remain unpaid, which it is intended to clear off in three years.

Victoria.- Special services were held in the baptist chapel, *Castlemaine*, Dec. 8, and collections made in aid of the building fund. On the following Tuesday evening a tea meeting was held. The Rev. Mr. Smith, pastor of the church, presided. After prayer by Mr. Landells, the chairman gave an interesting account of the progress of the church, and of the various institutions in connection with it. The church was formed on June 6, with nineteen members, and now numbers fifty. The total sum expended on the building and fittings, amounted to £1260, leaving a balance still due of £915.——The Rev. John Crosby has arrived from London to undertake the pastorate of the baptist church at *Emerald Hill*.——The first anniversary of the baptist church *Maldon* was held on Dec. 8th and 9th. Rev. Mr. Smith of Castlemaine, preached two sermons; and on Monday evening a tea and public meeting was held. The pastor, Mr. Morton, presiding. The meeting was a very happy one throughout, and the speakers aimed at stirring up and profiting the hearers, and in this they were entirely successful. About £25 was realised at these services, which is to be applied to the purchase of the house on the chapel ground for the minister.——The second anniversary of the *Newstead* church was held on Nov. 17, when Mr. Poole preached morning and evening; and on Monday, the 18th, a meeting was held. After an address by Mr. Poole, on "Christians doing what they can," the Rev. Mr. Smith, from Delhi, gave a thrilling description of "India—its people, and its religion." Nearly £20 was raised at these services.

Baptist Association of Victoria.—On Wednesday, Jan. 15, a meeting of ministers and delegates was held in Albert Street Chapel, Melbourne, for the purpose of considering the propriety of forming an Association. Rev. I. New, the pastor of the Albert Street church, presided. Fifteen ministers were present, and about the same number of delegates from various churches. A number of resolutions were passed with great unanimity, and a Provisional Committee appointed.

South Rhine, South Australia.—Special services were held at South Rhine, on the 19th November, in connection with the laying of the foundation-stone of a new baptist chapel for the accommodation of the church and congregation under the pastorate of Mr. E. Evans. The ceremony was performed by Mrs. Evans. In the evening about 200 persons met at tea, after which a public meeting was held, Mr. Evans presiding. Mr. Hannay, pastor of the church at Angaston and other gentlemen delivered addresses. The correspondent of the *Observer* says: The proceeds of the tea and the collection amounted to about £20, and I believe about £80 has been subscribed in all, besides £50 promised by the Hon. G. F. Angas, on condition that £80 should be raised from other sources.

Adelaide, S. A.—A series of services in connection with the recently formed baptist church in this city was held during the month of December. On Lord's-day, Dec. 15, the Rev. I. New, of Melbourne, preached in White's Rooms, to large congregations, morning and evening. On Wednesday, the 18th, the foundation stone of the new baptist chapel, Flinders Street, was laid by Mr. David Randall; in the afternoon of the same day a tea meeting was held at which upwards of 700 persons were present; after which a meeting of 1000 friends was held, the Hon. G. F. Angas in the chair. On Thursday, the 29th, a recognition service in connection with the call to the pastorate of Mr. Silas Mead, M.A., LL.B, over the baptist church now worshipping in White's Rooms, and his acceptance of the same, took place. The introductory services were conducted by Messrs. F. W. Cox and Wilson. Addresses were delivered by Mr. Manthorpe (Independent), Mr. Stonehouse (Baptist); the pastor being addressed by Mr. New. This church was only formed in August, 1861, and now numbers fifty-four members. The building now being erected will cost, including land and fittings, nearly £6,000, towards which has been raised the sum of £3,300.

DOMESTIC.

Robbery at the Metropolitan Tabernacle.—On Wednesday night, Feb. 23, some thieves effected an entrance by getting, it is supposed, through one of the windows on the basement floor of the building. They were evidently on the premises for a considerable time. There are boxes placed near every door for the purpose of the congregation depositing weekly whatever they may feel disposed to give towards the support of Mr. Spurgeon's Training College for young men who desire to become ministers. Several of these were broken open, and whatever sum of money was in them of course was stolen. The robbers also broke open the secretary's drawers and abstracted £5 16s. Fortunately they did not get the booty they might have had had they known where the property that was in the Tabernacle was kept. It seems evident that they were disturbed in their depredations, as spots of blood, as well as matches and a candle, were left near one of the chapel windows. The thieves lit one of the gas burners in the secretary's apartment, and left it burning.

Diss, *Norfolk*.—The commodious chapel in this town, which, with vestries and school-room, was erected at a cost of £2,100, was opened for Divine worship in March, 1860. Christian liberality produced £184 at the opening services, which, with previous contributions, made £1,700, leaving £400 yet to be provided. Lately the friends of the cause met at a social tea in the school-room beneath the chapel, when able speeches were made by neighbouring ministers, urging united effort to remove the entire debt. The result was that the whole amount, excepting £40, was obtained. This also has now been paid. Thus have the workings of willinghood, in less than two years, provided more than £2,000 in connection with this one "house of prayer." The pastor and people offer their cordial thanks to all who have kindly assisted their enterprise.

Brierly Hill, *near Stourbridge*.—Twelve months ago the handsome chapel at this place, owing to a heavy debt, had nearly passed into other hands, when W. Thorne, Esq., coming into the neighbourhood, undertook the duties of pastor. On Monday, Feb. 17th, after 200 friends had taken tea, a public meeting was held, when several ministers and friends congratulated Mr. T. on the success which had attended his benevolent efforts.

Lecturers on the Ejectment of the 2000 Ministers in 1662, and the conflicts for religious liberty of those times, will be glad to learn that Mr. Stock, of Paternoster Row, is engaged in preparing a series of large coloured Illustrations depicting the most memorable scenes connected with this subject. They will be lent for the use of Lecturers throughout the country.

Portsea.—Four hundred friends sat down to tea in the Commissioner's Hall, Landport, on Tuesday evening, Feb. 18th, after which, Mr. Kitchen, the pastor of the church in Lake Road chapel, was presented with a purse of twenty sovereigns. Mrs. K. also received several articles of tea service. The proceedings were very harmonious and encouraging.

Lowestoft.—At a crowded meeting held in the Town Hall, on Tuesday, Feb. 18th, the Rev. J. E. Dovey, baptist minister, was presented with a purse of eighty guineas as an expression of the esteem of numerous friends, previous to his removal to Charlotte-street chapel, Edinburgh, after seventeen years ministerial services.

Ford, *Bucks*.—After a tea-meeting on Feb. 13th, at the General Baptist chapel, the friends presented the pastor, Mr. W. Hood, with a beautiful purse, containing twenty-five sovereigns, as a testimonial of respect, after twenty-one years faithful services.

R. D.

York.—We are rejoiced in being able to report that the attempt to introduce baptist preaching in this ancient city is meeting with cheering success. The congregations continue to increase, a week-night prayer meeting has been commenced, and a sabbath school will be opened on the first Lord's-day in April.

Removals.—Mr. D. R. Jones of Rhmney, to Abercan.—Mr. W. Harris, of Cwmbach, Aberdare, to Mill Street in the same town.—Mr. Richardson of Barton Mills, to Bures, Suffolk.—Mr. H. Harris of Hill Park, Haverfordwest, to Granby Row, Manchester.—Mr. J. Baxendale of Rawdon College, to Agard Street, Derby.—Mr. S.

Williams of Pontypool College, to Hackleton, Northamptonshire.—Mr. C. T. Keen of Stafford, to Londonderry, Ireland.—Mr. Rees Griffiths of Ponthir, to Bethany, Cardiff; who received a purse of £27 10s. collected by Miss Fanny Jones, and several other presents previous to his departure.

Recent Recognitions.——Mr. Isaac Thomas of Pontypool College, over the Welsh Church, Birkenhead, Feb. 6.—Mr. T. Tollerfield, as co-pastor with Mr. Arnot, at Southsea, Feb. 18.—Mr. E. C. Pike, B.A., late of Regent's Park College, at West-street, Rochdale, March 12th.—Mr. Ebenezer Davis, at Lessness Heath, Kent, March 12th.

MISSIONARY.

India.—The reports recently received are of a varied character. It is said that the Church Missionary Society is successfully carrying on its work in the South. The reports are all confirmatory as to the progress made. Within the last six years the number of native agents, congregations, and communicants, has greatly increased; ten thousand souls have been added to the church in Tinnevelly; and there has been "a visible improvement, both as to the deepening of vital godliness in individuals, and as to the expansive and missionary character of the native church at large." The three institutions at Palamcotta for the training of native agents are full of promise. The Harris School, at Madras, is attracting many young Mohammedans. The Society for the Propagation of the Gospel at Bombay, as also in the other Presidencies, has of late directed much of its attention to the best means of bringing the more influential and educated natives to a knowledge of the truth.—The baptist missionaries at Delhi have experienced great discouragement in the falling away of many who a short time since assumed the christian profession; but a salutary impression appears to have been produced by their exclusion from the church. From Jessore, also, we have disappointing intelligence. The movement which, about three years ago, originated in the north-west amongst the lowest castes is dying out; the fruits remaining do not correspond to the hopes that were cherished. Some families have gone back to heathenism; others have accepted the bribes of a Roman Catholic priest, who has lately taken up his abode in the country. These fluctuations illustrate a transitional state of feeling, in which the old superstitions have lost their power, while as yet no living faith has grown up in the heart to give energy and constancy to the character. "I was powerfully impressed," writes one missionary, "by a conversation I had with a young Anglicised Brahmin, at Khoolnah, a short time since. 'Sahib,' he said, 'I will speak honestly what I think. Your religion is a very excellent one; I should like to see it adopted; and I feel sure that before long it will be embraced by thousands. Through your much preaching and book-giving, the minds of the people are becoming very unsettled; and if one day any of our leading men should become christians, I cannot tell you how many would follow their example. Although my religion is different from yours, nevertheless I give you this advice, *try and make the people more unsettled still*. Go to the marts, go into the bazaars and the villages, give many books, and then I think you will not have to wait for a hundred years for your religion to become the chief religion of this country; I should think twenty years would be a much nearer guess.' Making all due allowance for the flattery which Hindoos almost universally are addicted to, still I think such a testimony is not without its value. It confirms me in the conviction that has sprung up in my mind, that, on the one hand, the people of England set far too high a value upon the visible results of mission work in India, and far too low a value upon that immense preparatory work which seems to be gathering within its capacious self the various elements of future glorious success."—Mr. Shoolbred, of the United Presbyterians, describes a preaching tour made by him in the Mugra or hill country of the Mairs, in which he was privileged to proclaim in many villages for the first time the "glad tidings of great joy." He was everywhere welcomed by the people, and found attentive and inquiring audiences. In crossing one of the plains he narrowly escaped the bullet of a robber, who fired upon him in the hope of obtaining plunder, but was captured, with an accomplice, and only let go on the authorities pledging themselves to protect future travellers from like danger. —Notwithstanding the remarkable success which has attended the formation of the native churches among the Karens, Dr. Mason reports that there is great difficulty in securing competent teachers. "We have in Toungoo," he says, "more than one hundred and forty christian villages, with a population in the aggregate of upwards of twenty-five thousand persons. I am pretty well acquainted with the whole, and have given special attention, all the years I have been here, to looking up promising young men for the ministry; but the proportion of such is lamentably small. Enough can be found to study, acquire knowledge, and preach with considerable ability; but the most of them lack the power of endurance. They can go with the stream, but not against it. They succumb to circumstances without a struggle."

China.—From China we learn that Dr. Lockhart has succeeded in establishing a hospital at Pekin, renting the premises from the British Legation. The presence of a Protestant missionary directly engaged in preaching is not yet conceded; but as both our Minister and the Admiral on the station have expressed themselves favourably, it is not likely the privilege will be much longer withheld. Much good is augured from the liberal tendencies of the new administration. The Rev. Griffith John, of the London Society, is prosecuting his labours at Hankow with some success. The authorities are friendly. "As we have no regular chapel," he writes, "the services are conducted in a large hall in my house. The door is opened every afternoon for two or three hours. The native assistants (two in number) and myself preach in turns. At the close of each service books are given away to all applicants who can read. My audience generally consists of the representatives of several provinces. The Gospel is listened to invariably with much attention. Most come with the sole purpose of learning what this new doctrine is. The questions asked by them, and the answers elicited by questions put to them, are indicative of a state of mind far more inquisitive than that of any part of China that I have yet been to. The books are received thankfully, and, what is far better, are read by many. Those who have obtained one part of the Scriptures often come for the other part, or parts, having read the first through. Others come for explanations."

The Baptist Missionary Society.—Annual Services.—The Rev. C. J. Middleditch will preside at the Mission-house prayer meeting on the 24th of April, and the subscribers to the Missionary Society will meet at the same place on the 29th. The annual meeting will be held on Wednesday, the 30th of April, at Exeter Hall, chair to be taken at eleven o'clock, Edward Baines, Esq., M.P., to preside. The Revs. Dr. Vaughan, E. White, Arthur Mursell, and W. H. Watson, Esq., have engaged to be present to advocate the claims of the society on that occasion. The annual sermon will be preached at the Metropolitan Tabernacle, on the evening of April 30th, by the Rev. S. G. Green, B.A., Resident Tutor of Rawdon College. The morning sermon will be omitted, as the usual day (Thursday) for the annual meeting is the day fixed for the opening of the Exhibition.

RELIGIOUS.

A Luther Monument.—A new statue of Luther has just been erected at Mohra, his native village. It is in bronze, nine feet high, and stands upon a pedestal of ten feet in height. He wears his gown, his head is bare, his right hand is open and stretched out; in his left hand he holds an open Bible, with the words printed:—"If ye continue in my word," &c. (John viii. 31, 32.) On the front of the pedestal is the inscription, "To our Luther, in the place of his birth." The bas-relief represents him affixing the ninety-five thesis upon the gates of the Church of Wittemberg,—Luther as prisoner at Allenstein, and translating the Bible at Wartburg. This work of art, done by the sculptor Miller, cost nearly £1,200, subscribed almost entirely by the Protestant Princes of Germany.

The Independents and the Baptists in Australia.—The Melbourn correspondent of *The Morning Star*, speaking of the lamented death of the Rev. A. Fletcher, of St. Kilda, says, "He was much respected, not only amongst Congregationalists but amongst all denominations of christians. His loss can but be but ill-sustained by the Independents here, who are singularly deficient in able men. If they are not losing ground, they are certainly not making that progress which other denominations — the baptists for instance—are undoubtedly making. They want good and able men. It is useless sending out second or third-rate men here."

The French and the Sabbath.—A new Wesleyan chapel at Paris is in course of erection. One of the parties to the preliminary negotiations was the Rev. William Arthur. He writes:—"When we came to sign the contract we insisted on a clause forbidding Sunday work, on which the contractor declared that it would rob him of his profits, and finding us resolved, submitted, saying, "*C'est une clause vilaine pour nous.*" (It is a villanous clause for us.) But, by virtue of this "villanous clause," the building, in its very progress, will preach to contractor, workmen, and spectators, the blessings and duties of a Sabbath day.—*Evangelical Christendom.*

Vanity of Dissenters.—We hold that nothing has tended more to increase the vanity of Dissenters than the conduct of certain clergymen in fraternising with them, thus leading some persons to think there is no difference between self-appointed preachers and rightly ordained ministers.—*English Churchman.*

Romish Charity.—Here is a choice specimen. M. Veuillot invokes curses on the head of Passaglia, the reformer, in